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Sohn des Heiligen Geistes und der Jungfrau." V: "Die Himmelfahrt Jesu." Von Friedrich Thudichum, Professor des Kirchenrechts an der Universität Tübingen. (Berlin: C. A. Schwetschke & Sohn, 1900; pp. 133; M. 2.) The aim of this book is to show that the two accounts in the New Testament of the descent of Jesus—the one, that he was a descendant of David; the other, that he had no human father, but was conceived by the Holy Ghost—are both inventions of the "priest party," the former dating from about the middle of the third century, and the second from the fourth. A considerable part of the book is occupied with a criticism of the narratives of the birth and childhood of Jesus, and of the hearings before Pilate, the Jewish council, and Herod, with the purpose of showing their inconsistencies. The conclusion reached is that all the passages relating to the birth of Jesus and reporting his declaration at the trial that he was king of the Jews and Son of God are *Fälschungen* of the third and fourth centuries. References to these narratives in writings composed prior to these dates, *e. g.*, Justin and Irenæus, render such writings subject to classification as forgeries. In Part V the ascension is treated in a similar manner, with the conclusion that, since the greater part of the New Testament is silent about this event, the three passages in which it is mentioned are forgeries of a later time. In view of the fact that Professor Thudichum furnishes no proof of these assumed forgeries, the small space assigned for this review is ample.—ORELLO CONE.

Das Recht im Neuen Testament. Rede beim Antritt des Rektorats der Friedrich-Wilhelm-Universität zu Bonn am 18. Oktober 1899 gehalten. Von Dr. Friedrich Sieffert. (Göttingen: Vandenhoeck & Ruprecht, 1900; pp. 24; M. 0.60.) In this address Professor Sieffert briefly traces the relation of the Sadducees and Pharisees, Jesus, Paul, and the other New Testament writers to political law. Their various references to legal matters as well as their positive teachings are considered comprehensively, with the conclusion that "the essential element of the church is to be sought, not in its legal forms, but in its inner, religio-ethical life." The address adds nothing to our general knowledge, but introduces one admirably to the entire field to be covered by any investigation of its subject.—SHAILER MATHEWS.

The Mode of Christian Baptism. By Rev. M. M. Smith. (Nashville, Tenn.: The Cumberland Press, 1899; pp. 147; \$0.50.) This book is an argument against the practice of immersion as baptism. We regret to

say that it cannot be commended to those who desire to see what can be fairly said on this side of the case. A writer who can find in the passage from Josephus, *Ant.*, 4, 4, 6, τοὺς οὖν ἀπὸ νεκροῦ μεμιασμένους τῆς τέφρας ὀλίγον εἰς πηγὴν ἐνιέντες καὶ ὕσσωπον βαπτίσαντές τε καὶ τῆς τέφρας ταύτης εἰς πηγὴν ἔρραυνον, an evidence that βαπτίζω means to sprinkle "so plain that its force must be felt even by the most rigid immersionist" (pp. 23 f.), and can fill his pages with other arguments of similar character, demonstrates his incapacity for philological argument.—ERNEST D. BURTON.

Kirchengeschichte Deutschlands. Von Dr. Albert Hauck, Professor in Leipzig. Zweiter Teil: Die Karolingerzeit. Zweite Auflage, 1. und 2. Hälfte. (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1899; pp. 842 + ix; M. 7.50.) The great work of Dr. Hauck on the church history of Germany has already been noticed in this JOURNAL, Vol. I, p. 1065, and in its second edition in Vol. IV, p. 190. That the distinguished author would make constant additions and variations, thus bringing his monumental work nearer and nearer to perfection, was to be expected. In the two parts before us we have many additions which contribute very much to the excellence of the book. The reader will be most impressed with the enlargement of the footnotes, containing more extended observations and many new and old sources of information, which will be found on almost every page. The work is thus greatly enriched, and the reader is put in a position more than ever to follow out the author's suggestions and test his conclusions. A good example of these changes is found in 1. Hälfte, p. 71, where he omits the reference to his own article on Constantine, published in the second edition of the *Prot. Realencyklopädie*, Vol. VIII, p. 794 (a doubtful omission) and adds Dopffel's *Kaisertum und Papstwechsel*, Duchesne in the *Revue d'histoire et de litt. relig.*, and Ketterer's *Karl der Grosse und die Kirche*. But there are also considerable additions to the text, as in 1. Hälfte, pp. 203-5, an entire paragraph is added which throws much new light on *Karl's kirchliches Regiment*. With these numerous improvements the second edition of the church history of Germany will occupy an even higher place than the first in the estimation of historians.—J. W. MONCRIEF.

S. Bernardino da Siena a Verona ed Una Sua Predica Volgare Inedita. Da D. A. Spagnolo, M.E. (Verona, 1900; pp. 38.) This little contribution by the scholarly, genial, indefatigable friend to